MOKO

A Serious Review

No. 16 | Friday, 6th June, 1969 | Price 10c

MOKO JUMBIE!

WE REMEMBER

The photograph above is one of the late Don Drummond, who not so long ago used to be the top trombonist in Jamaica. We printed this instead of one of the arid wastel and of Trinidad's Waller Field, and the skineness of its milkless cows during drought. Waller Field, the dairy-farming area of Trinidad, is also one of the few places in the island where grass does not grow. However, instead of recording this Trinidadian farce, we thought it more fitting to record the tragedy of Don Drummond's passing. Of all West Indian musicians, he understood most fully the hurt and melancholy of our little world, which many have misrepresented as happy. Some thought him mad, but on his trombone, he spoke with unrivalled eloquence of the loneliness of the ordinary man in the nearly big-city crowd of Kingston.

We also note with regret, the sudden death of Barbara Jones. Poet and artist, she was one of the growing number of West Indian women courageous enough to become involved with her society. That she eventually left Trinidad is not surprising. In that respect she was also one of a growing number of West Indians. Sometimes it seems that our little paradises here offer to the sensitive, the simple heart-breaking alternatives of lunacy or exile.

Beneath is a poem written for Don Drummond by Mervyn Morris, a well-known Jamaican poet.

VALLEY PRINCE (for Don D.)

Me one, way out in the crowd,
I blow the sounds, the pain,
but not a soul
would come inside my world
or tell me how it true.
I love a melancholy baby,
sweet, with fire in her belly;
and like a spite
the woman turn a whore.
Cool and smooth around the beat
she wake the note inside me
and I blow me mind.

Inside here, me one*
in the crowd again,
and plenty people
want me blow it straight.
But straight is not the way; my world
don' go so; that is lie.
Oonu gimme back me trombone, man:
is time to blow me mind.

** i.e. the asylum.*

(MERVYN MORRIS)

After eight months and fifteen issues, MOKO has now almost completed formalities for the private limited liability company which we mentioned in issue no. 11. The Company shall be called MOKO ENTERPRISES LTD., a name which implies that its activities need not necessarily be confined to the production of Moko Newspaper. It is hoped, for example. that MOKO ENTERPRISES LTD., will eventually blossom out into a full-fledged printing and publishing company with its own press and dedicated to the dissemination of informed opinion on all maior aspects of the West Indian situation.

The authorised share capital of the proposed company will be $100,000. Its membership, limited by law to 50 "persons", will consist of the subscribers to the Memorandum and Articles of Association, and such other "persons" as the Board of Directors may think fit. This does not however mean that only fifty individuals will be permitted to bedome members of MOKO. According to the definition given in the Memorandum of Association, a "person" may also be an organisation. Hence, cooperatives, trade unions, friendly societies, youth organizations, the Guild of undergraduates and other similar bodies are eligible for membership, subject to the approval of the Board of Directors.

MEMBERSHIP

Organizations consisting of well-wishers of the newspaper, who have proved themselves to be such, by buying selling or writing for the paper, will, we hope, be formed, and purchase shares to keep the paper in existence. Such organizations will be represented by trustees, each with the authority to vote in proportion to the number of shares bought. Shares will be five dollars each.

FINANCES

Something must also be said about the present state of MOKO'S finances. At present, we keep going with the money sent us by subscribers by donations, and by returns from papers sold. By far the greatest source of income is sales. At present, we distribute nearly all of 5,000 papers each time, but receive payment for less than half of this amount. Since very few of our distributors return unsold copies, we have been forced to assume that very many of them are either too lazy, or otherwise reluctant to surrender money made from selling the paper. This is a situation which every newspaper in trinidad has had to face – the simple opportunism of the man living either from hand to mouth, or else from racket to racket. The first situation leads to the second.

DEBT

Since each issue of MOKO costs nearly $400 to produce, this means that we face each month a debt of over $400., MOKO being a fortnightly. This situation cannot be allowed to continue. We are at present engaged on a drive for funds, so that if our supporters or enemies hear about a MOKO fete, or Bingo, they are invited to support the effort. We would also like to appeal for more contributors on a regular monthly basis. If we could be assured of $250-$300 a month from as many regular contributors, we would have no problem at all.

THANKS

At present, however, financial failure remains a very real possibility, if our distributors fail to make returns. We thank all those who have been supporting us so far, and appeal to all who have been keeping money for us, to send it in to. Barclay's Bank, Tunapuna, where it would at least be just as safe.

GOD AND B. WIGHT

Once more THE EXPRESS has attempted to convince the public of the utter uselessness of the University –– an attempt all the more strange in that THE EXPRESS is at present trying its best to attract University-type people to write for it. Last term, there was Keith Smith's article about the Campus, which all of the students he interviewed claimed was an inaccurate record of what took place. The gist of that article was that there was not only bitterness and frustration on the Campus, but racism as well. Then there was Benedict Wight's little offering about the manufacture of Molotov Cocktails on the Campus, No one took that too seriously, so THE EXPRESS is trying yet another gimmick to raise sales. Now, it is atheists on Campus. Racists, subverts and atheists.

Lydia Sam asked some of the same students whom Keith Smith had interviewed, plus a few others, whether they thought God was dead or not. It was surely an odd question to pop to students, many of whom are busy writing finals; and not surprisingly, one or two of them by the abruptness of their replies, politely told her to haul. Others avowed deep belief, some weren't too sure and others said that they did not believe. The question was also asked of student priests at the Mount St. Benedict seminary, some of whom gave a pretty sceptical reply. God, they said, seemed to be in a coma, and they didn't know whne he would awaken.

by Y. Lord.

Yet B. Wight next day attacked only those U.W.I. students who had expressed unbelief –– as if unbelief isn't a normal thing among students anywhere. First, he made it seem as if the students themselves, and not THE EXPRESS had raised the issue. That allowed him to call them copy-cats who were pursuing a debate which Europe started fifty years ago. Surely it was THE EXPRESS'S own Lydia Sam whom he should have thus accused. Secondly, he called them superficial, unintelligent, morally shallow, and typical U.W.I. products B. Wight must be gifted with uncanny insight into the state of other people's souls to make this absolute judgement on the sincerity of their belief or unbelief! How Churchmen must envy him! The only man in Trinidad on par with God, besides Ministers of the Government!

What we would like to know is, Why were the questions about God put to such a select group? Why didn't a reporter interested in the way students really felt, seek a larger and more truly representative sample of students? Also, why did B. Wight attack only those students who professed unconcern about the existence of God? Was it because these same students have been in the fore-front of things like student demonstrations, and Wight feels it necessary to discredit them even before they graduate?

WHY CHRISTIANITY

Secondly, why was the enquiry so limited to University-type people, and why was it assumed that God was only the Christian God? After all, Trinidad used to be a place of serious religious controversy, and an honest enquiry into what people really believe in this society would be both useful and informative. Why weren't Hindus, Moslems, Baptists, Shango people, Rada people, asked, as well as the various estab-

Continued on Page 2.

Friday 6th June 1969

SOCIAL DISORGANIZATION AND COMMUNITY DEVELOPMENT PROGRAMS IN TRINIDAD AND TOBAGO. BY J.D. ELDER

At a recent training course for senior community development officers held at the Community Adult Centre, St. Anns as a lecturer was dealing with the crucial position which appreciation of native traditions ought to hold for the official *agent of change and social innovation*, it became very clear to both lecturer and audience that, somehow, any movement which the peasant folk make towards "induced modernization" must be accompanied by social disorganization. The real administrative problem is how to prevent this anomie from growing out of programmes of induced change, officially sanctioned.

In illustraring this axiom the lecturer drew upon the reports of Margaret Mead and Bronislaw Malinowski about 'development work' in Africa and in the South Pacific. He concluded by remarking that "the Development Agent has earned for himself a most notorious image by the consistency with which widespread anomie has followed in the wake of his programmes of social innovation imposed upon non-literate native societies to whose traditional lifeways and culture he had no attention". Not only Mead and Malinowsky, but other social scientists have cried out against the overt destruction and suppression of native traditions by social workers in order to make room for the 'official instruments' of social change. (Students at the seminar testified that while official programmes of the Cooperative Department have failed, native forms of cooperative work and thrift are still vigorous in this country. Why ?). *Esusu* and *The Nos*, E.G.

Dealing with this problem of 'induced change' especially as it concerns the *official agent*, Prof. W. I. Thomas, the famous leader of the Chicago school of sociological thought, laid down in his great work dealing with the American attempt to modernize the Polish peasant immigrant, some highly important theories which, to my mind, are very appropriate to the problem under consideration. He wrote at length about the contemporary issues of social work and formulated theories about the dangers which arise when well-meaning social-work agents, ignorant of or indifferent to, the traditional lifeways of those they are engineering towards the technocratic way of life, break up the community which they are supposed to advance.

Thomas wrote it is true, about the Polish peasant immigrants, their subjection to modernization programmes by the American social workers and how all this failed. However, his theories can justly apply to the Trinidad community where at present official programmes of socio-economic change are all that the term 'development' subsumes are being progressively put into operation in order, with missionary zeal, to hasten the advent of technocratic culture and urbanism. In the rural villages the peasant folk stand veritably in the position of the "immigrant". They must move away quickly from the old traditional ways with their emphasis upon cooperation, upon deep respect for the family and its decision-making power, upon deep respect for religion and morality, upon communal self-help and kin-based mutuality.

From all this that is traditional the urban way of the technocrat will take the countryman to the "strangeland" of the *Nameless Unidentified*, the urban centre where rugged individualism is the prime virtue, where the dream of folkson becoming President (PM, some say) will haunt his noisy sleep above the asphalt street, where he will take his place as just another 'fighter' in the JUNGLE. With his cultural roots left behind in the homestead of his extended family, with the ancient sanctions and moral codes way back in the bush, he will without shame and compunction become the *Modernized Isolate*. Nobody Knows My Name. . . .Alienated!

To this type of human desolation Prof. Thomas reacted:-

> "It is a mistake to suppose that a community centre established by American social agencies, in its present form can even fulfil the social function of a Polish parish. It is an institution imposed from the outside instead of being freely developed by the initiative and cooperation of the people themselves and this. . . . . would be sufficient to prevent it from exercising any deep social influence. Its managers usually know little or nothing of the *traditions, attitudes*, and *native language* of the people with whom they have to deal and therefore cannot become genuine social leaders under any conditions.
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> ". . . . . Whatever real assistance the American "social centre (community centre) gives to the immigrant community is the result of the 'case method' which consists in dealing directly with the individual and the family. While this method may bring efficient temporary help to the individual, it does not contribute to the social progress of the community nor does it possess much preventive influence in struggling against *social disorganization*. Both of these purposes can be achieved only by organizing and encouraging social self-help on the cooperative basis.
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> And finally, in their relations with the 'immigrants' the American social workers usually assume consciously or not, the attitude of a kindly and protective superiority, occasionally, though not seldom, verging on despotism". - - - Thomas, W.I., *The Polish Peasant*, II,1526-27.

Argue as we may that Prof. Thomas' views are about immigrants from Poland, about *community centres* American style, about attempts by the U.S.A. government to 'develop' these foreigners, we must admit that the peasant villagers in our own country are like foreigners in the face of the modern urban culture into which our own social workers and 'developers' are wheedling them.

We must admit that if class- and social-barriers separate these two groups and if there is no or little knowledge on the part of our middle-class social-workers about "the traditions, attitudes and native langauge" of the common folk, the very people who are supposed to be 'advanced', then Prof. Thomas' warnings in all their starkness will apply: the development programmes will fail as they did in the communities Mead and Malinowski studied in Africa and the South Pacific. Community disorganization will result from community development programmes. Anomie will have arrived. And that was the gist of the sociologist's lecture to the senior community development officers at their recent seminar at St. Anns Adult Education Centre.

Cont'd from Page 1

lisfied Christian sects? People like B. Wight keep speaking about a complex multi-racial society, then act as if only one group of people matters.

We would really have liked to know how members of various religious groups view, not only their relations with God, but with each other. Also, it would be nice to know how many believers practise what they preach. An analysis of the good Christian businessman who holds up father's skirts and still screws his workers, might have told us something about the hypocrisy of our society. It would also be useful to know whether the established Churches are doing as much to destroy class, colour and racial barriers, as they once did to maintain them in this society.

Such an enquiry, however, would have required time, and some of the very intelligence, dedication and serious inward-looking, which B. Wight accuses the students of lacking. It is therefore difficult not to conclude that Lydia Sam published her thing on Whit-Sunday, just so that B. Wight could indulge in his habitual moral masturbation on Whit-Monday.

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"I and I the Rastaman want the I-niversal world to hear what the Rastaman stand for. It is a first doctrine of the Rastaman, that the sick must nourish, the infant must care for, the aged must protected and the shelterless must shelter. So the true Rastaman don't have no spirit within himself that he would take even a material house built out of concrete nog or steel, until all suffering humanity - that is African in origin - that is scattered in all the West hemisphere, is taken off - until every human upon the face of Creation stop live in paper hut, and live in dungeon, and go to scuffle up on the dungle, and start off to get a better standard into a better government of God.

I would like to see the Government in Jamaica make some preparation for the poor people that suffer malnutrition, sleep underneath swamps, and meets all kind of sickness and disease, and they die, and never see the face of the King of Kings and Lord of Lords.

CHESS

BY "OTTO"

In this column we conclude our remarks about the language of chess. We will deal with two systems, one of them, the algebraic notion, being a description of the pieces at rest.

The algebraic notion is a very useful method of describing how the pieces move. It is not too popular mainly because its meaning is not as readily self-evident as is that of the notion which we used last day.

In the algebraic notion alphabet letters –a to h– are assigned to each of eight files of the chess board. Numbers –1 to 8– are assigned to each of the eight files

Both letters and numbers are given looking at the board from the "White" position. All the squares are then identified by a combination of letter and number. Each square gets one name only not two– e5 is e5 whatever view of the board one takes.

If now we turn to our previous column the three moves then made made can be represented differently like this:

1. e4 e5
   (P–K4 P–Q4)
2. ed Qd5
   (PxP QxP)
3. Nc3 Qd8
   (N–QB3 Q–Q1)

Often the chess player finds that he has to postpone a game, or simply take a game in mid-course for the purpose of analysis or in order to investigate some interesting position. Here is it where the Forsyth notion proves its worth. Instead of laboriously writing Black queen on Queen eight, White pawns on Rook 4 etc, one uses a convenient shorthand of noting the position without the use of too many words or even the use of a diagram.

The trick is to begin at the top of the board, that is with Black's first row, and to put the pieces down in order from left to right. The empty squares are empty, and the end of each row is indicated sloping stroke (/), or by any other convenient mark which indicates clearly that the row has been accounted for. The White pieces are represented by capitals and the Black pieces are indicated by ordinary letters.
Let us now play a game using the

Let us now play a game using the algebraic notation to show what we are doing. When we are finished we will use the Forsyth to show position of the board. The following is a very brief game played in Paris in 1924, Gibaud (White) is Lazard (Black)

1. d4 Nf6
2. Nd2 e5
3. de Ng^4
   4
4. h3 ? (? denotes a bad move)
4. . . .Ne^6 ! (! denotes a good move)

Thereafter White resigned; see if you can figure out why.

The Forsyth notation of the chessboard after Black's fourth move would now be as follows:

rnbqkblr/ pppp^{1}ppp/ 8/ 4n2P /PPP NPPPI/RIBQKBNR'.

Incidentally the game above is a classic illustration of how, even in chess, some encounters can be short, sharp and conclusive. But not all games are like that, as we shall see.

GO. IN

BY J.D. ELDER

It is an institution from the outside of being freely de- by the initiative and ion of the people es and this. . . . . e sufficient to pre- rom exercising any ial influence. Its usually know little g of the *traditions*, and *native language* eople with whom to deal and there- ot become genuine ers under any con-

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MOKO UMBIE
THE MINIS Y OF FEAR

In announcing the imminent formati MOKO ENTERPRISES LTD., we stress again the importance of consistent comm , and where necessary, of intelligent dissent in our Caribbean societies. Nothin has happened in the West Indies since October 1968 has convinced us that MOK outlived its usefulness. Indeed, MOKO is simply one of a number of similar organs have in a short while sprung up throughout the region.

It is clear that dissatisfaction is the o ound on which the various peoples of the West Indies seem to have formed some c n ground of agreement. What is more important than the mere fact of disillusion, ver, is the conviction which people in all walks of life are beginning to have, that a f m so dearly won as ours, can be easily betrayed and frittered away, if we ourselves t have the courage to defend it.

Such defence can at times be difficul r sister paper in Jamaica, The Abeng, for instance, requires a kind of commitment ch can only be described as "desperate". Distributors of the paper have been harass the police, sometimes at gun-point. This is simply because the Abeng depends f support mainly on the masses, whose problems it sets out to present in as simp stark a form as possible. In this respect, Abeng stands in direct contrast to the " Y GLEANER," the only daily newspaper (the Evening newspaper, the Star, is proc by the same company) in Jamaica. The Gleaner is the mouthpiece of the busines ests and the Government, and is certainly unconcerned with the greater majority of eople.

In Jamaica, a recent move by the Gov nt to ban all the hard-hitting programmes of commenatry and discussion, indicates t he fate of our sister paper will continue to be one of open conflict with the Governm . The Government, by suppressing dissent is helping to perpetuate the desperate s ion in Jamaica today, and will certainly drive dissent underground, where it will n times more dangerous. Then, only the Ministry of Fear will possess the full loyalt the people.

The Ministry of Fear extends to Guy where the violence of not so long has led to a general reluctance on the part of t eople to do anything except drink white rum. There Black Power is simply an ant ian pose, covertly supported by the party in power, so long as it remains such. Th s is at its shabbiest,and is inadequate even on Guyanese affairs, let alone those of th t of the Caribbean. There are few genuine radio programmes devoted to commenta nce many of the older set of leberals who used to engage in such discussion, have e left the country, or joined the party. The result of this is that Guyana, once the n hopeful and vital country in the region, is now in some ways the most hopeless, a terrific "brain drain" of those unable to worship the new Gods.

In Trinidad, the tradition of radic mmentary continues in Press and Kaiso, though one notices a general decline in ical Kaisos. One calypsonian told us that they are afraid now of repercussions and sing only the approved stuff -- such as bad "buy-local" Kaisos, specially written to sfy the demands of the Ministry of Fear, Indeed, commentary is encouraged in T dad, so long as it does not ring too near the bone, and so long as the commenta do not organize themselves into a single intelligent force for dissent. All such orga tion has encountered the jibes of the Press, and the threats of the Government. Trin , then, is at the stage where she substitutes verbal criticism for any positive effort tow change.

Here in Trinidad, the Ministry of Fea ns supreme. We find, for example, a Minister of Government begging Public servan speak out about the numerous scandals involving taxpayer's money. They remain nt, partly because they remember the fate of other people who have spoken out. Wh academics afraid to publish their findings, because they too feel they can be victim by governments, and are pretty certain that the University Administration will give th s little support as they have given radicals in the past. To all these people we say tha edom, undefended, will die a natural death. We also stress the need for organization wide basis, in order to curtail the regularity with which the individual head is chopp ff. Freedom of speach should not mean simply the freedom to say things that don tter.

Reports reaching us from Lower A indicate that Gov. Nelson Rockefeller and his missionary crew are running in rious problems from warlike elements in the Southern tribes. Riots, demonstration stility everywhere! As usual, we suspect that foreign agents are stirring them up ite of our declarations of good intentions. Their chiefs are always willing to meet though even these are making it clear that their countries want trade not aid, prote from the large U.S. international corporations, which their claim, exploit them, stable prices for their staple crops. From the demonstrations that are taking plac might well be led to believe that all the world does not love America, even in spit s Alliance for Progress.

Is it possible, then, that the Alli or Progress has been a failure This seems to be the opinion of Simon G. Hanson, rites in "INTER AMERICAN ECONOMIC AFFAIRS" "After six years, the failu the Alliance for Progress has come to be widely recognized. But so many of Pre Johnson's advisers had so large a vested interest in past miscalculations and th the need to defend their past mistakes; the self serving opportunism of the rs emerging in large part from the $39 million in contracts to the universitie many millions more entities created to build grass roots support for the Alli coupled with the fact that *the Alliance had become a gravy train of unpr nted proportions for American business,* prevented a thorough reorientation o policy."

Luckily, Gov. Rocky was able to fi ast one tribal chief, whose people he could describe as peaceful. This was Trinidad obago. There, in spite of rumours of serious labour unrest, growing unemployment tion to keep T & T same for democracy and foreign investment. So the gover braced with joy his humble servant and The people of Latin America, ever they are being shot down by their own police and army, are once again showi in spite of their governments, they are fed with being the mere victims of histor up with the Munroe Doctrine, fed up with being perpetually at the mercy of a eting system controlled from up North. As Dr. Galo Plaza has succinctly de it was ridiculous of President Nixon to send out a fact-finding mission, when t A.S. files are overflowing with fact about U.S. –Latin America relations, Not pooled, the Latin Americans demonstrated in no uncertain terms that they weren n by Rockefeller's "Mission."

Poor Gov. Rocky with his looks wilderment and surprise and his grin like Lewis Carroll's little crocodile, welcom little fishes in! They should have warned him. After all, some years ago, it happ to then Vice-President Ni xon. He absorbed a lot of rotten tomatoes. Govenor R es not even know the ironies he commits . In Trinidad and Tobago where verbal ological and recently physical violence, are normal means of controlling those laim the democratic right to dissent, he discovered a peace that passeth all erstanding. Perhaps, disillusioned with his "Mission Impossible" to the Latin A peoples, he felt in this land where everything is Kaiso, something of the relig harassed missionary, who looking at his manual declares, "My book says th natives in this area have stopped eating white meat."

DIS IS HE

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Lucifer : Man, dis is hell, nor am I out of it. (Marlowe

1. *If you tink in hell dey only have fire*
I could prove you a liar . . (Twice)
Last week ah wasn't feeling well
So ah drop dead an went down to hell
But ah bawl like a cattle when ah discover
In hell dey ent have no fire.

CHORUS

Because, if you was greedy on earth, dey take
And give you parch corn to eat
A peeping Tom, dey dig out yuh eye
And give you a telescope to spy.
But the greatest ting is de conceited woman
Dey put she to sit on a chair
Cut off she head, put it on a shelf
An lef she to watch at she self.

2. *When ah realise that ah dying an going to hell*
Ah say leh mih prepare will
Studying mihself how to fight dis fire
An defend mihself against Lucifer
Ah tell dem -- an dis is the truth
Bury me in a asbestos suit
In mih lef han put a pail a water
In mih right han a fire extinguisher.

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Ah meet mih pardner name Joe
Wit a cirarette in e mout like if e puffing
But de cigarette it ent lighting
He tell me it's his regret
As a smoker he have cigarette
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What punishment he have for me.
Because when ah was living mih friends always said
How 'Hot Water' looking so dead.
So ah wonder what thr devil could have in e head
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Well, he operate on me wid e carving knife
An he make me come back alive.

(FELIX EDINBO

The Teacher and Politic

Having now given an intimation of the formula applied by Mr. Gopaul, it ought to be clearly within o effectiveness in a political context. An excellent bridge ing of this role may be quite appropriately called AFFAIR'.

The then scarcely perceptible shadings of 'political interference' were evidently promulgated through a growing relationship between Gopaul and the P.N.M., which gave rise to the rumour of a proposed Senatorship as the immediate reward. The fundamental issue was the acceptance of the Education Act. 1965., which tends to create an authoritarian system under which all channels of decision-making are vested in a Central Authority, and which, in fact, has eroded any opportunity for teacher-initiative. The precision of their terms was weighed emotionally and judged favourably by Gopaul, against the general interest of the membership. The precision of shadings, however, demanded by considerations of the history of denominational Boards in the service of Educational needs, was to be decided on a rational level And it was on this basis that Mr. Lutchman - then President of the Union - objected. Clearly, Gopaul was faced with a moral problem for which no easy solution was in sight. Having found out that his work was giving him no public personality, he evidently lost all sense of responsibility and placed both himself and the Union's membership on sale. Mr. Lutchman's objections, therefore, were completely ignored

and, once agai between these posts was strain separate faction at constituted those Chaired were not effecte what he thoug Further chaos a ship, resulting i withdrawal. Si ber of these re by the Ministry monthly contrib ers are deducted

In an attemp quality of Mr. statement on his is quoted, in par to Mr. Gopaul October, 1965.

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BY "OTTO"

capitals and the Black pieces are indicated by ordinary letters.
Let us now play a game using the

Let us now play a game using the algebraic notation to show what we are doing. When we are finished we will use the Forsyth to show position of the board. The following is a very brief game played in Paris in 1924, Gibaud (White) is Lazard (Black)

1. d4 Nf6
2. Nd2 e5
3. de Ng4
4
4. h3 ? (? denotes a bad move)
4. . . .Ne6 ! (! denotes a good move)
Thereafter White resigned; see if you can figure out why.

The Forsyth notation of the chessboard after Black's fourth move would now be as follows:

rnbqkblr/ ppppIpPp/ 8/ 4n2P /PPP NPPPI/RIBQKBNR'.

Incidentally the game above is a classic illustration of how, even in chess, some encounters can be short, sharp and conclusive. But not all games are like that, as we shall see.

UMBIE
Y OF FEAR

MOKO ENTERPRISES LTD., we stress
. and where necessary, of intelligent dis-
t has happened in the West Indies since
outlived its usefulness. Indeed, MOKO is
h have in a short while sprung up through-

ound on which the various peoples of the
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DIS IS HELL

So much nonsense has been written of late about atheism on Campus, that it is with some reassurance that we present this prize-winning kaiso sent in to us by The Mighty Hot-Water, a Campus calypsonian. Not only has he been to hell, but he seems at least as qualified to speak about it as those people who normally do so.

Faustus : Buh Lucifer, is whe you doin outa hell?
Lucifer : Man, dis is hell, nor am I out of it. (Marlowe amended)

1. *If you tink in hell dey only have fire*
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Last week ah wasn't feeling well
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Because, if you was greedy on earth, dey take out all you teeth
And give you parch corn to eat
A peeping Tom, dey dig out yuh eye
And give you a telescope to spy.
But the greatest ting is de conceited woman
Dey put she to sit on a chair
Cut off she head, put it on a shelf
An lef she to watch at she self.

2. *When ah realise that ah dying an going to hell*
Ah say leh mih prepare will
Studying mihself how to fight dis fire
An defend mihself against Lucifer
Ah tell dem -- an dis is the truth
Bury me in a asbestos suit
In mih lef han put a pail a water
In mih right han a fire extinguisher.

3. *Looking round hell to see who ah know*
Ah meet mih pardner name Joe
Wit a cirarette in e mout like if e puffing
But de cigarette it ent lighting
He tell me it's his regret
As a smoker he have cigarette
But two years he looking lef an right
Poor fella, he cyah fine a light.

4. *Now ah looking at the devil to see if I could see*
What punishment he have for me.
Because when ah was living mih friends always said
How 'Hot Water' looking so dead.
So ah wonder what thr devil could have in e head
For a man who only vice is to be dead.
Well, he operate on me wid e carving knife
An he make me come back alive.

(FELIX EDINBOROUGH)

CALL THAT GEORGE

by MOKO

Moko. . .Mokojumbie. . . Many people have had their doubts about the implication of the name Moko. One Guardian columnist referred to Moko as being the African God of Vengeance, and a guy in the Nation spoke, rather unkindly I believe, of our connections with masquerade.

As far as we've been able to discover, the Mokojumbie or spirit on stilts was originally a God of Justice, who to the guilty appeared as a God of Vengeance. Those who saw the African Ballet will remember the two Mokojumbie gods, and their function as guardians of the moral law of the tribe. They see over everything.

****

That an originally serious god should become something of a masquerade and pappy-show in Trinidad should surprise no one. Our society lives by masking, pretence, the disguise of the true face; and by the laughter which conceals facelessness. So everything, Justice and all, turn Ole Mass here. Look at what happening to the bus men! And just listen to the persecutors moralize! Isn't there a touch of tragic farce in it somewhere? Thus Mokojumbie comes to suggest something of the spirit of kaiso and Carnival. It celebrates and analyses our capacity for pose and disguise, and defines the absurdity which surrounds our daily lives.

****

For example, what can be more absurd than the eminent historian who spends the major part of his time pointing out the falsehood and fraud of British scholarship, wins an election in San Fernando with the argument that the opposition candidate was no nationalist because he sent his children to be educated in England, then goes on to send his own daughter to the same finishing school as Princess Anne, seeking in this act a propinquity to the throne through the back door? That is not incongruity: that is downright absurdity. In the name Mokojumbie we embrace the absurd situation with joy, since we know that to understand absurdity is to understand life in our country.

Then there is Moko, the banana, something which satisfies the appetite, and a fitting substitute for B.G. plantain. You remember how not so long ago Trinidadians used to scorn Moko, good solid food though it was. With our typical scorn of things local, we hankered after the size of the Guyanese product. We refused to eat our own thing. Well, owing to buy-local kaisos and jamborees, and the remarkable increase in local production since the opening of Agriculture Year a month ago, we are pleased to report that more and more housewives are cooking Moko -- -a sure sign of the cultural revolution.

But alas! an agriculturist warns us that Moko is the name, not of the banana itself, but of a soil bacterium (pseudoponus soloncearum) which causes the wilting of bananas in both Guyana and Trinidad. Aha! I see your eyes brighten! The withered banana! Isn't that, you ask, an apt symbol for our tediously phallus-centered society? Tired sexuality, historical rape, irresponsible paternity, and every species of license and immorality which those old plantation owners and Christians left in this place? Yes, bretheren, that version of the name applies to us too, more nearly than we might care to admit.

The Oxford Dictionary will tell you that Moko is a form of Maori tatooing. Others say it sounds like Macco -- another very relevant name which you must ask Pete Simon to explain to you some time. Others say it sounds like Mook. . . . Well, we cater for all tastes and don't want to exclude a substantial part of the "Nation." Democracy means that even the Mooks must be counted.

Finally, we felt that any name relevant to this society, must be in the nature of a complex and divine pun. The society itself not only loves, but is a joke. What better name, then, than Moko. . .Mokojumbie? We know that there are people who would have liked us to call ourselves, simply and finally, George. . . C.T.G!!!

The Teachers and Politics

Having now given an intimation of the formula of re-organization applied by Mr. Gopaul, it ought to be clearly within our scope to view its effectiveness in a political context. An excellent bridge to the understanding of this role may be quite appropriately called 'THE LUTCHMAN AFFAIR'.

The then scarcely perceptible shadings of 'political interference' were evidently promulgated through a growing relationship between Gopaul and the P.N.M., which gave rise *to* the rumour of a proposed Senatorship as the immediate reward. The fundamental issue was the acceptance of the Education Act. 1965., which tends to create an authoritarian system under which all channels of decision-making are vested in a Central Authority, and which, in fact, has eroded any opportunity for teacher-initiative. The precision of their terms was weighed emotionally and judged favourably by Gopaul, against the general interest of the membership. The precision of shadings, however, demanded by considerations of the history of denominational Boards in the service of Educational needs, was to be decided on a rational level And it was on this basis that Mr. Lutchman - then President of the Union - objected. Clearly, Gopaul was faced with a moral problem for which no easy solution was in sight. Having found out that his work was giving him no public personality, he evidently lost all sense of responsibility and placed both himself and the Union's membership on sale. Mr. Lutchman's objections, therefore, were completely ignored and, once again the relationship between these top Administrative posts was strained to the extent of separate factions. Decisions taken at constituted meetings- especially those Chaired by the President - were not effected; Gopaul did only what he thought should be done. Further chaos among the membership, resulting in attempts at total withdrawal. Significantly, a number of these requests were ignored by the Ministry of Education where monthly contributions from teachers are deducted.

In an attempt to re-capture the quality of Mr. Lutchman's simple statement on his position, his letter is quoted, in part. It was addressed to Mr. Gopaul and dated 11th. October, 1965.

With reference to the Education Bill it is extremely important that comments upon it should be a true reflection *of the thinking and will of the Union*. . . . . .
". . . . . I am asking that you call an urgent meeting of the said committee for this evening for the purpose I stated." . . . . . .
"The part about the will of the people, in my considered view, needs re-examination. . . . . ."
"Section (4) and (5) must be re-examined. Upon serious and dispassionate reflection I have come to the conculsion, that, having regard to the role of the denominations in educational development in the territory in the past, at present, and their possible role in the future; having regard to the deep concern expressed by the denominations about the Bill, in parts, as a challenge to their sacred rights and privileges; having regard to the fact that the will of a large majority of our Teachers must be noted and respected; having regard to the fact that enlightened public opinion cannot be ignored; having regard to the fact that the Teachers' Union's comments are so anxiously awaited as vital to the issue; it is imperative that the Teachers' Union, which draws upon membership from almost all the denominations that have commented upon the Bill, should very seriously and objectively consider the matter from all angles before venturing to offer its final comments. . . . . ."
". . . . . .Mr. Gopaul, the Union has nothing to lose by taking this stand. It will be acting with maturity and a sense of responsibility by considerations of the realities of the situation. Government is almost certain to review the situation. Government is almost certain to review the situation and make amendments to allay fears entertained by certain sections of the multi-religious community. . . . . ."
Mr. Lutchman's request was denied, disregarded and rejected by the Gen. Sec. and his subsequent eviction from office was a drama that held the interest of every teacher in this Country. Flushed with anger at such direct evidence of complicity between the Union's chief Administrative Officer and the chief employment Agent of its membership, he then sought the expression of an adjourned Conference on this sordid business before any other Motion was put for consideration. It was amidst vociferous threats of violence and the general disorderly behaviour of Gopaul while the case was being put, that the Conference was further adjourned. A pertinent reference is found in . . T'DAD. GUARDIAN, Feb. 6th., 1966., which reads in part:
. . . . Mr. Lutchman added, however, that he had not abandoned the idea of challenging in the High Court the constitutionality of the passing of the Rules after he had adjourned the Conference. The matter is now in the hands of a solicitor. . . . . ."

. . . . .Further to these reports, Mr. Lutchman provided evidence of one of the important circumstances in which his office was disregarded and disrespected by the General Secretary who had - on this occasion - committed the Teaching fraternity to his own indiscretion. . . . . ."

We shall leave for our next issue the extent of Gopaul's political rewards.

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SOUNDS AND PRESSURE

"Twist the music out of hunger
on a night like this. . . . ." . (Rights of passage)

Don Drummond died in the mad-house the other day. The reporter of his death described him as a certain lunatic, which indeed he was. Some years ago he killed his woman and was confined to the asylum. But Don Drummond will be remembered as the best trombonist Jamaica has known for a long time, and one of her few artists with a genuine vision and message. Something in his work, a blend of militancy, despair, austere melancholy and tenderness, and a profound loneliness, reminds me of the first two novels of Roger Mais, and suggests to me that Drummond's strength as a musician derived from his awareness of the extreme pressures which thousands of Jamaicans endure in the inferno of Kingston.

He was, perhaps, the most dominant figure in the early sixties, the years of the Ska. At that time the latent creativity of the Jamaican people became evident in the rapid national growth of a fairly indigenous popular music. I say 'Fairly' because radio and cinema have made pop music universally acceptable, and it is now difficult to tell who derives from whom. In the fifties, American blues and ballads were extremely popular in Jamaica as they were throughout the West Indies, just as soul music is today's craze. But in the sixties, Jamaican musicians like Baba Brooks, Carlos Malcolm, Don Drummond, Roland Alphonso and Tommy Mc Cook, effected a transformation of a variety of external and local musical influences into a peculiarly Jamaican sound.

THE SIXTIES

I believe that this transformation was partly due to the increasing pressure of life in Kingston during the sixties, and the musicians' increasing awareness of these pressures The Ska was an extremely aggressive and tedious beat, requiring a great deal of energy and producing a great deal of sweat. People danced it every week-end to the point of exhaustion, as if they found in its almost military rigidity, both a perfect expression of their own unalterable position at the bottom of society, and an opiate, a release from the daily inferno of their harshly regimented lives.

THE BLUES

Paul Oliver in The Meaning of the Blues has adequately illustrated that the American blues emerged from a people so suppressed that suffering appeared both irrational and absurd. For these people, the blues with all its humour, its calypso-like sexual imagery, its defiant sarcasm, its melancholy and its stoicism, became a philosophy and a message to preach and moan. The blues achieved, for them, a real presence and became a person whom they could address as an intimate friend – the image of a suffering and anxiety grown so familiar that it was almost welcome. The Negro Spiritual was the music of those negroes who had fully accepted their suffering as a gateway to Paradise. The Blues were more complex – a mixture of submission and rebellion. There are several bad-john blues, just as there are several bad-john kaisos, and several rudie songs in Jamaica. For the Blues were a tough secular form, the form of people who were forced to look at their own condition on the rubbish heap. The "good" Spiritual-singing blacks used music as an escape and referred to the Blues as "devil music."

Byron Lee went to America on national funds to promote the beat, and to make some more money for the recording company of which the Minister was a director. This tediously middleclass act of appropriating a popular form and castrating it luckily did not affect the real artists in the society. In the instrumental playing of Don Drummond and the Skatalites, one got a genuine sense of some of the urgencies of urban life in Jamaica.

With Drummond, playing Ska was always much more than the exploitation of a popular beat. It was a courageous statement of the daily miracle of survival in that harsh world. Compositions like "Marcus Junior", "The Reburial", "China Town" or "Fidel" express an extreme frenzy, drive and anarchy, especially in the drumming and the use of the cymbals. Yet Drummond's solos in these pieces,

Jamaica Blues

By Gordon Rohlehr Part 1

I stress the nature and origins of the American Negro Blues, because I believe that a similar process took place in Jamaica in the early 1960's and has continued. Within a fairly short time, with the growth of the juke-box and the sound system, the beat spanned the entire island, revealing a unity of folk consciousness, in the Jamaica masses, which all the weight of Seaga's flats, Matalon's industries and Ashenheim's concrete works were insufficient to crush. Kingston, like an extended tropical Harlem seething in a perpetual long hot summer, achieved a raw jazz of its own. The people got the message. They understood that Ska spoke of their anxieties in the same way that Pocomania, or Cumina, or Rastafarian music or drumming and ritual did, or Healing ceremonies and the other examples of religious ritual did. Nowadays, one has but to look at a crowd of people dancing the Reggae, and one is struck by the similarity to Pocomania. Jamaican music has been dominated by the steady and almost hypnotic use of the bass, and dance in Jamaica, like Blues in the America of the twenties and thirties, is now both an opiate conveying oblivion, and a kind of self-surrender, and self-discovery. In a small-town like Kingston, threatened by all the anxieties of alienation which are the mark of large metropolitan cities, the music and the beat are the only thing which bring people together, and the dance is used as unconscious group therapy, as in Pocomania or Shango in Trinidad.

THE SKA

When the Ska began to become popular, bands like Byron Lee which had at the start refused to play the beat of "the sub-culture" began to act as if they had invented the thing. Aided and abetted by a certain Minister of the Government. often bear little relation to this frenzy. He blows a slow and sometimes calm trombone, in a desolate abstracted minor key, as if he were part of the band only by accident. It is not that he is not in time or in tune with them, but his message is different. Perhaps his compositions reflect something of his own schizophrenia, the contrast between the disinherited and distracted consciousness, moving like Brathwaite's Rasta Man "through the streets of affliction" and the tedium and frenzy beneath all things.

In contrast with the rebellion of those compositions are the cooler pieces like "Eastern Standard Time", "Addis Ababa". "Further East", "Willow Weep", "Roll On Sweet Don", "Tribute to Don", all of which make use of passages in unison, and of harmonies on long extended held notes. One can also compare a piece which he composed for the Jazz Workshop, and which appeared in the album Jazz Jamaica. The name of the piece is "Serenade in Sound ". An effect of lamentation and an intense yearning for escape are expressed in these pieces.

A study of the hymn-singing of Pocomania and other groups, will reveal this self-same use of the prolonged held note, with the same effect of wailing. This too, like the frenzy and the rebellion, represents one of the poles of Jamaican lower class experience. The Rastafarian mind spans all three phases –– despair, rebellion, and the longing to travel further East back to the father land. And it is my conviction that Drummond was steeped in the agonies and hopes of the Rastafarian

One can tell from the names that Drummond chose that he was fully mindful of the Rastafarian personality. For example, there was "Beardman Ska", "Addis Ababa", "Marcus Junior", suggesting Garvey or his son, a Black Power leader in Jamaica.

THE ST. KITTS TWIST

What makes the St. Kitts situation unique is that over the past year, two young members of the Government, in a series of 'Educational' Meetings in Basseterre and in the rural areas, have come out unambiguously on the side of Black Power, Indeed, colonialism and neo-colonialism have been attacked. The public posture of these two members, the Minister of Education and the P.R.O. to the Premier, both young lawyers recently returned from England, is one of radicalism and revolutionary consciousness. Favourable reference has been made by them to internationally famous revolutionaries such as Guevara, Castro, Lumumba, etc. The force of such an appeal to the young and the deprived of both parties has been clearly shown.

Their dress and manner suggest a serious attack upon European cultural imperialism. It is this element above all which confuses the issue here, for these two individuals as members of the Government interpret every dissenting utterance, every criticism of the policy and measures of the Government as "bourgeois" and anti-nationalist. People are confused because it is true that the most vocal dissent does come from this reactionary opposition party. But when there is public exposure by PAM of gross irregularity in the Public Service, or the misapplication of funds, although it serves the interest of the Party to embarass the Government, it is also, to the majority of the populace including staunch labour supporters, a justifiable outcry.

OPEN FRAUD

But it is not even pretended by the traditional labour leadership that they are fully behind this call for fundamental change, except in so far as it seems to further the Party interest at the expense of the Opposition. Several of the old-guard leaders have in fact become the Establishment and are bourgeois in attitude and style of life. That the Premier has his vintage Rolls-Royce and the Deputy Premier his large Bently, quite apart from care for more mundane occasions. the sumptuous living of certain ministers; the frequent trips abroad, all in first class accommodation; the high visibility in certain key departments of the Civil Service of relatives and friends of Government ministers all point to this lack of identification of the old leadership with the aims loudly pronounced by the two young members. Indeed it is well known that the old Planter-brown-commercial classes are overly represented at all the social functions of these Ministers – functions paid for out of subsistence allowed them for entertainment from public taxes.

The concentration by Government on improving the infra-structure – telephone system modernised; newer and more magnificient public buildings; jet air-strip, etc. - have made no material gains for the working class. Indeed, it is notorious that the main gainers, the lower middle class, have become vehemently anti-government.

CONFUSION

There are many in this State too confused by the incompatibility of this Government's policies and measures with the seriousness of intent preached on behalf of the whole party by two of its young members. But many are beginning to think of these two individuals as Black Power and Revolutionary Pimps, who enjoy the rhetoric and image of the Revolutionary but who are not really prepared to stand up to defend and further what they say they believe.

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No. 17

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By Ja

An honest appraisal
should convince us that
for the party alone but
the party's executive to
Capildeo from the politi
through, is bound to ha
the politics of this countr

Like it or not, the D
tive to the PNM, thoug
And the split which threa
is important not only
the DLP but also becau
PNM itself on the declin
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To understand what is
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to the DLP. It would be
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problems of the DLP wer
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alone, not were th
principally problems of 'imm
The DLP's problems were p
stemming from the chara
our society which conspire
the DLP the chance to
itself as an entrenched
party drawing its strength
communal support of the te
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COMPLEX PROBL

As such the DLP ha
had a complicated political
the elements of which we
understand. The first esse
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which is that participatin
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The second important
is that, given the suppor
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power. In other words the
of the DLP not only
the DLP in permanent
but, by complicating th
by which an alternative
party could arise, made
easy for all opposition
wise to be forced into
opposition.

Today, after more
years' of existence, th